



PROGRESSIO

CONTENTS

1993 N° 1	The <i>Progressio</i> Team	2
	Editorial	3
	If You Want Peace, Reach Out to the Poor John Paul II	5
	Being Available Jean-Claude Dhôtel SJ	16
	What do you want <i>us</i> to do, Lord? Pat Fitzpatrick	24
	CLC-Kenya Taking Shape Paul Mayeresa SJ	26
	Echoes...Echoes...Echoes...	29

PUBLICATION OF THE WORLD CHRISTIAN LIFE COMMUNITY
C.P. 6139-(Borgo S.Spirito 8)-00195 Rome-ITALY
English-Spanish-French Editions
Editor: Roswitha Cooper



The *Progressio* Team

Julián Elizalde SJ, our Vice-Ecclesiastical Assistant, has the same Basque origins as Ignatius. In addition to his other responsibilities, he watches over the Spanish edition.

Angie Vasquez, from Columbia, is the longest-standing member of the team. She is responsible for *Progressio* subscriptions and mailing, as well as doing some translation work in Spanish.

Roswitha Cooper, from Germany, is Executive Secretary. She runs the office and is Editor of *Progressio*. As *capo-ufficio*, the buck stops with her!

Peter Scally is our English volunteer from Sheffield, Yorkshire. As well as looking after the English edition, he also ensures that we all get a good cup of tea in the afternoon.

Céline Vielfaure, our French volunteer from St Etienne, is the newest and youngest member of the team. Her responsibilities include a fair amount of translation into French, and handling the French edition.

EDITORIAL

Progressio is celebrating its 25th anniversary. In the first issue of 1968 it was explained why this name was chosen:

Is not Vatican II the Council of universal progress, stimulating growth, evolution and development in all dimensions of human life? Are not the Spiritual Exercises a continual challenge for progressive apostolic commitment, presenting means of growing in the attitude of seeing God in all things and of giving oneself to God ever more totally? Is it not a historical fact that the first sodalists always described the aim of their movement as a synthesis of progress; progress in letters (learning) in unity with progress in faith? The new General Principles of our groups are inspired by Vatican II, the Spiritual Exercises and the oldest sodality tradition. Progressio, expressing a fundamental impetus of these three sources, seems therefore a fitting name for this magazine: up-to-date, dynamic and traditional.

The year before, Pope Paul's encyclical on development *Populorum progressio* had been published. It had a great impact on our first General Principles which were confirmed by the Holy See on 25th March 1968. On that very same day we celebrated our first World CLC Day, and that encyclical was chosen as the theme. This was in order to begin implementing a resolution passed by the first General Council of the World Federation (as it was called at that time):

That the federations of the world as a voluntary common apostolate undertake concrete local action aimed at ending world poverty and injustice in the spirit of Populorum progressio.

Why all this pondering on the past while there is so much work to be done now in our time? We all know through our very own experience in our spiritual life how important it is for reflective living as individuals to look back into our past, where we so often see God's loving handwriting more clearly. Twenty-five years of pilgrimage gone by is a very good reason for a community to look back in gratitude and praise, humility and hope — in gratitude and praise for so much grace received, for the progress and growth; in humility for there are

shortcomings; in hope because of Christ's promise: "Go..... and know that I am with you always; yes, to the end of time."

For a communal awareness examen, in our small groups, we could read again *Populorum progressio*, and John Paul II's encyclical that marked its 20th anniversary, *Sollicitudo rei socialis*. In conclusion there is the very recent message of our Pope for the celebration of the World Day of Peace on 1st January 1993, which follows on page 5.

The glory of God is the human being fully alive (St Irenaeus)

Some suggestions for the communal awareness examen in our small groups:

- Becoming aware of the presence of God in our life as a community
- Praying for God's light, to see the reality
- Thanksgiving for the gift of life and love received
- Reviewing the reality, in our small groups, in our national communities, in the World Community:
 - we in our parishes, dioceses, world Church
 - we in society: our social, political, economic impact
 - are the Beatitudes a practicable rule of life for me/us ?
 - do we know and apply the Church's social teaching ?
- Looking into the future in hope, faith and love; asking the Lord to open the eyes and ears of our hearts, and for the grace to act.

So as to share your reflections within our World Community, *Progressio* would be very happy to receive and publish your responses.

IF YOU WANT PEACE...

If you
want
peace

...reach
out to
the poor

*Message of
Pope John Paul II
for the 1993
World Day of Peace*

What person of good will does not long for peace? Today, peace is universally recognised as one of the highest values to be sought and defended. Yet, as the spectre of a deadly war between opposing ideological blocs fades away, grave local conflicts continue to engulf various parts of the world. In particular, everyone is aware of the situation in Bosnia-Herzegovina, where hostilities are daily claiming new victims, especially among the defenceless civil population, and causing enormous destruction to property and territory. Nothing seems able to halt the senseless violence of arms: neither the joint efforts to promote an effective truce, nor the humanitarian activity of the international organisations, nor the chorus of appeals for peace which rise from the lands stained by the blood of battle. Sadly, the aberrant logic of war is prevailing over the repeated and authoritative calls for peace.

a grave threat to peace: whole peoples are living today in conditions of extreme poverty.

Our world also shows increasing evidence of *another grave threat to peace*: many individuals and indeed whole peoples are living today *in conditions of extreme poverty*. The gap between rich and poor has become more marked, even in the most economically

developed nations. *This is a problem which the conscience of humanity cannot ignore*, since the conditions in which a great number of people are living are an insult to their innate dignity and as a result are a threat to the authentic and harmonious progress of the world community.

The gravity of this situation is being felt in many countries of the world: in Europe as well as in Africa, Asia and America. In various regions the social and economic challenges which believers and all people of good will have to face are many. Poverty and destitution, social differences and injustices, some of them even legalised, fratricidal conflicts and oppressive regimes — all of these appeal to the conscience of whole peoples in every part of the world.

The recent Conference of Latin American Bishops, held in Santo Domingo in October, carefully examined the situation in Latin America and, while urgently calling on Christians to undertake the task of the *new evangelisation*, earnestly invited the faithful and all those committed to justice and righteousness to *serve the cause of humanity*, without failing to take

into account any of its deepest needs. The bishops spoke of the great mission which must draw together the efforts of everyone: defence of the dignity of the person, commitment to a fair distribution of resources, the harmonious and united promotion of a society in which everyone feels welcomed and loved. It is apparent to all that these are *the indispensable premises for building true peace*.

To say "peace" is really to speak of much more than the simple absence of war.

To say "peace" is really to speak of much more than the simple absence of war. It is to postulate a condition of authentic respect for the dignity and rights of every human being, a conditioning enabling each to achieve complete fulfilment. The exploitation of the weak and the existence of distressing pockets of poverty and social inequality constitute so many delays and obstacles to the establishment of stable conditions for an authentic peace.

Poverty and peace: at the beginning of the New Year, I would like to invite everyone to reflect together on the many

different links between these two realities. In particular, I would like to call attention to the threat to peace posed by poverty, especially when it becomes destitution. There are millions of men, women and children suffering every day from hunger, insecurity and marginalisation. These situations constitute a grave affront to human dignity and contribute to social instability.

2. THE INHUMAN CHOICE OF WAR

At the present time, there exists yet another situation which is a source of poverty and destitution: the situation caused by war between nations and by conflicts within a given country. In the face of the tragedies which have caused and are still causing bloodshed, especially for ethnic reasons, in various regions of the world, I feel the duty to recall what I said in my Message for the 1981 World Day of Peace, the theme of which was: "To serve peace, respect freedom".

At that time, I emphasised that the indispensable premise for building true peace is respect for the freedom and rights of other individuals and groups. Peace is obtained by promoting free peo-

ples in a world of freedom. The appeal I made then is still valid today: "Respect for the freedom of peoples and nations is an integral part of peace. Wars continue to break out and destruction has fallen upon peoples and whole cultures because the sovereignty of a people or a nation was not respected. Every continent has seen and suffered from wars and struggles caused by one nation's attempts to limit another's autonomy." (N° 8)

I went on to say: "Without a willingness to respect the freedom of every people, nation and culture, and without a worldwide consensus on this subject, it will be difficult to create the conditions for peace.... This presupposes a conscious public commitment on the part of each nation and its government to renounce claims and designs injurious to other nations. In other words, it presupposes a refusal to accept any doctrine of national or cultural supremacy." (*ibid.*, 9)

Replace the criterion of profit with the criterion of solidarity.

The consequences deriving from such a commitment are easy to see, also with regard to economic

relations between states. To reject all temptations to secure economic dominance over other nations means to renounce a policy inspired by the prevailing criterion of profit, and to replace it with a policy guided by the criterion of solidarity towards all and especially towards the poorest.

3. POVERTY AS A SOURCE OF CONFLICT

The number of people living in conditions of extreme poverty is enormous. I am thinking, for example, of the tragic situations in certain countries of Africa, Asia and Latin America. There exist vast groups, often whole sectors of the population, which find themselves on the margins of civil life within their own countries. Among them is a growing number of children who in order to survive can rely on nobody except themselves. Such a situation is not only an affront to human dignity but also represents a clear threat to peace. A state, whatever its political organisation or economic system, remains fragile and unstable if it does not give constant attention to its weakest members and if it fails to do everything possible to ensure that at least their primary needs are satisfied.

The poorest countries' right to development imposes upon the developed countries a clear duty to come to their aid. The Second Vatican Council said in this regard: "Everyone has the right to have a part of the earth's goods that is sufficient for each and his or her dependents.... We are obliged to support the poor, and not just from our surplus." (Pastoral Constitution *Gaudium et Spes*, 69) The Church's admonition is clear, and it is a faithful echo of the voice of Christ: earthly goods are meant for the whole human family and cannot be reserved for the exclusive benefit of a few (cf Encyclical letter *Centesimus Annus*, 31 and 37).

Society must accept its own responsibilities to eliminate the causes of poverty.

In the interest of the individual — and thus of peace — it is therefore urgently necessary to introduce into the mechanisms of the economy the necessary correctives which will enable those mechanisms to ensure a more just and equitable distribution of goods. By themselves, the rules of the market are not sufficient to accomplish this; society must

accept its own responsibilities (cf *ibid.*, 48). It must do so by increasing its efforts, which are often already considerable, to eliminate the causes of poverty with their tragic consequences. No country by itself can succeed in such an undertaking. For this very reason it is necessary to work together, with that solidarity demanded by a world which has become ever more interdependent. To allow situations of extreme poverty to persist is to create social conditions ever more exposed to the threat of violence and conflict.

Young people are most exposed to the risk of being marginalised and exploited.

All individuals and social groups have a right to live in conditions which enable them to provide for personal and family needs and to share in the life and progress of the local community. When this right is not recognised, it easily happens that the people concerned feel that they are victims of a structure which does not welcome them, and they react strongly. This is especially the case with young people who, being deprived of adequate education and employment opportunities,

are most exposed to the risk of being marginalised and exploited. Everybody is aware of the world-wide problem of unemployment, especially among the young, with the consequent impoverishment of an ever greater number of individuals and whole families. Moreover, unemployment is often the tragic result of the destruction of the economic infrastructure of a country affected by war or internal conflicts. Here I would like to mention briefly a number of particularly disturbing problems which beset the poor and hence threaten peace.

First of all, there is the problem of *foreign debt*, which for some countries, and within them for the less well-off social strata, continue to be an intolerable burden, despite efforts made to lighten it by the international community, governments and financial institutions. Is it not the poorest groups in these countries which often have to bear the major burden of repayment? Such an unjust situation can open the door to growing resentment, to a sense of frustration and even desperation.

In many cases the governments themselves share the widespread discomfort of their people, and this influences relations with other states. Perhaps the time has come

to re-examine the problem of foreign debt and to give it the priority which it deserves. The conditions for total or partial repayment need to be reviewed, with an effort to find definitive solutions capable of fully absorbing the burdensome social consequences of adjustment programmes. Furthermore it will be necessary to act on the causes of indebtedness, by making the granting of aid conditional upon concrete commitments on the part of governments to reduce excessive or unnecessary expenditure — here one thinks particularly of expenditure on arms — and to guarantee that subsidies do in fact reach the needy.

Because of the pressure from drug traffickers, it is the very poor who cultivate the plants for drug production.

Another grave problem is drugs. Everyone knows of their tragic connection with violence and crime. Similarly, everyone knows that in some parts of the world, because of the pressure from drug traffickers, it is precisely the very poor who cultivate the plants for drug production. The lavish profits promised — which in fact represent only a tiny part

of the profits deriving from this cultivation — are a temptation difficult to resist for those who gain a markedly insufficient income from the production of traditional crops. The first thing to be done in order to help growers to overcome this situation is therefore to offer them adequate means to escape from their poverty.

A further problem stems from the situations of grave economic difficulty in some countries. These situations encourage mass migrations to more fortunate countries, in which there then arise tensions which threaten the stability of society. In order to respond to such reactions of xenophobic violence, it is not enough simply to have recourse to provisional emergency measures. Rather, what is needed is to tackle the causes, by promoting through new forms of international solidarity the progress and development of the countries from which the migrant movements originate.

Destitution, therefore, is a hidden but real threat to peace. By impairing human dignity, it constitutes a serious attack on the value of life and strikes at the heart of the peaceful development of society.

4. POVERTY AS A RESULT OF CONFLICT

In recent years we have witnessed on almost every continent local wars and internal conflicts of savage intensity. Ethnic, tribal and racial violence has destroyed human lives, divided communities that previously lived together in peace and left in its wake anguish and feelings of hatred. Recourse to violence, in fact, aggravates existing tensions and creates new ones. Nothing is resolved by war; on the contrary, everything is placed in jeopardy by war.

Nothing is resolved by war; on the contrary, everything is placed in jeopardy by war.

The results of this scourge are the suffering and death of innumerable individuals, the disintegration of human relations and the irreparable loss of an immense artistic and environmental patrimony. War worsens the sufferings of the poor; indeed, it creates new poor by destroying means of subsistence, homes and property, and by eating away at the very fabric of the social environment. Young people see their hopes for the future

shattered and too often, as victims, they become inadvertent agents of conflict. Women, children, the elderly, the sick and the wounded are forced to flee and become refugees who have no possessions beyond what they can carry with them. Helpless and defenceless, they seek refuge in other countries or regions often as poor and turbulent as their own.

While acknowledging that the international and humanitarian organisations are doing much to alleviate the tragic fate of the victims of violence, I feel it is my duty to urge all people of good will to intensify their efforts. In some instances, in fact, the future of refugees depends entirely on the generosity of people who take them in — people who are as poor, if not poorer, than they are. It is only through the concern and cooperation of the international community that satisfactory solutions will be found.

After so many useless massacres, it is in the final analysis of fundamental importance to recognise, once and for all, that *war never helps the human community*, that violence destroys and never builds up, that the wounds it causes remain long unhealed, and that as

a result of conflicts the already grim condition of the poor deteriorates still further, and new forms of poverty appear. The disturbing spectacle of tragedies caused by war is before the eyes of the world.

May the distressing pictures quite recently transmitted by the media at least serve as an effective warning to all — individuals, societies and states — and remind everyone that money ought not to be used for war, nor for destroying and killing, but for defending the dignity of humanity, for improving the life of humankind and for building a truly open, free and harmonious society.

5. A SPIRIT OF POVERTY AS A SOURCE OF PEACE

In today's industrialised countries people are dominated by the frenzied race for possessing material goods. The consumer society makes the gap separating rich from poor even more obvious, and the uncontrolled quest for a comfortable life risks blinding people to the needs of others. In order to promote the social, cultural, spiritual and also economic welfare of all members of society, it is therefore

absolutely essential to stem the unrestrained consumption of earthly goods and to control the creation of artificial needs. Moderation and simplicity ought to become the criteria of our daily lives. The quantity of goods consumed by a tiny fraction of the world population produces a demand greater than available resources.

It is essential to stem the unrestrained consumption of earthly goods and to control the creation of artificial needs.

A reduction of this demand constitutes a first step in alleviating poverty, provided that it is accompanied by effective measures to guarantee a fair distribution of the world's wealth.

In this regard, the Gospel invites believers not to accumulate the goods of this passing world: "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven" (Mt 6:19-20). This is a duty intrinsic to the Christian vocation, no less than the duty of working to overcome poverty;

and it is also a very effective means for succeeding in this task.

Evangelical poverty is very different from socio-economic poverty. While the latter has harsh and often tragic characteristics, since it is experienced as a form of coercion, evangelical poverty is chosen freely by the person who intends in this way to respond to Christ's admonition: "Whoever among you does not renounce all that they have cannot be my disciple" (Lk 14:33).

Such evangelical poverty is the source of peace, since through it the individual can establish a proper relationship *with God, with others* and *with creation*.

The life of the person who puts themselves in this situation thus witnesses to humanity's absolute dependence on God who loves all creatures, and material goods come to be recognised for what they are: *a gift from God for the good of all*.

Such evangelical poverty is the source of peace.

Evangelical poverty is something that transforms those who accept

it. They cannot remain indifferent when faced with the suffering of the poor; indeed, they feel impelled to share actively God's preferential love for them (cf. Encyclical Letter *Sollicitudo Rei Socialis*, 42). Those who are poor in the Gospel sense are ready to sacrifice their resources and their own selves so that others may live. Their one desire is to live in peace with everyone, offering to others the gift of Jesus' peace (cf. Jn 14:27).

The Divine Master has taught us by his life and words the demanding features of this poverty which leads us to true freedom. He, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant" (Phil 2:6-7). He was born in poverty; as a child he was forced to go into exile with his family in order to escape the cruelty of Herod; he lived as one who had "nowhere to lay his head" (Mt 8:20). He was denigrated as a "glutton and a drunkard, a friend of tax collectors and sinners" (Mt 11:19) and suffered the death reserved for criminals. He called the poor blessed and assured them that the Kingdom of God belonged to them (cf. Lk

6:20). He reminded the rich that the snare of wealth stifles God's word (cf. Mt 13:22), and that it is difficult for them to enter the Kingdom of God (cf. Mk 10:25).

Christ's example, no less than his words, is normative for Christians. We know that, at the Last Judgement, we shall all be judged, without distinction, on our practical love of our brothers and sisters. Indeed, it will be in the practical love they have shown that, on that day, many will discover that they have in fact met Christ, although without

having known him before in an explicit way (cf. Mt 25:35-37).

"If you want peace, reach out to the poor!" May rich and poor recognise that they are brothers and sisters; may they share what they have with one another as children of the one God who loves everyone, who wills the good of everyone, and who offers to everyone the gift of peace!

May rich and poor recognise that they are brothers and sisters; may they share what they have.

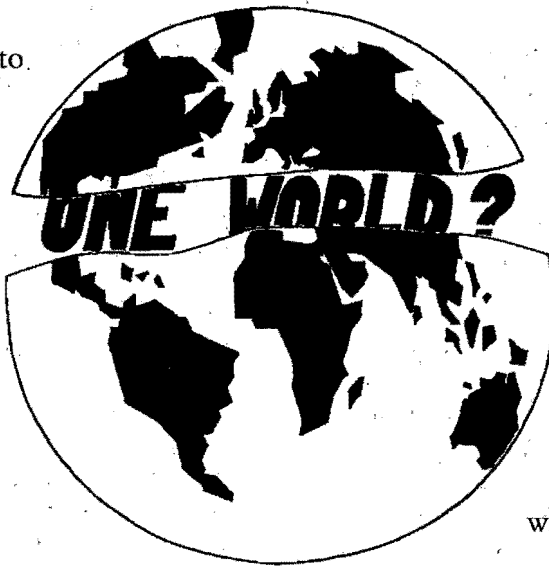
Solidarity - a new word for peace

The process of development and liberation takes concrete shape in the exercise of solidarity. (*Sollicitudo rei socialis* 46)

We are all united in this progress towards God. (PP 80)

The hour for action has now been sounded. (PP 80)

Love ought to manifest itself more in deeds than in words. (*SpEx* 230)



Every life is a vocation. (*Populorum progressio* 15)

It is up to the laity to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live. (PP 81)

World unity, ever more effective, should allow all peoples to become the artisans of their destiny. (PP 65)

Jesus invites all of us to give ourselves continuously to God and to bring about unity within our human family. (*Gen Prin* 1)

Being Available

After much favourable reaction to the article in the last issue by the late Fr Jean-Claude Dhôtel SJ, and with thanks to the French magazine "Vie chrétienne", we have pleasure in printing here a talk which Fr Dhôtel gave not long ago to the members of the regional community of which he was Ecclesiastical Assistant.

Often, I have heard it said, "If I go and say I am available, people will pounce on me, asking me to do all sorts of things I don't want to do." Let's face it - this is often people's experience, and it seems to put the problem of availability in a nutshell.

The sentence must be studied at two levels:

■ What does "I am available" mean? In most cases, it means "I have time", and there are moments in life when it is true that you have time, for instance during a retreat or at certain times of life: young married couples with no children yet, or old couples whose children are independent, or because of some commitment that is over with. You have time, you are available.

■ "People will ask me to do all sorts of things I don't want to do."

Here, I'm in a cleft stick: either I say *no* and people will think I am contradicting myself, or I say *yes* and condemn myself to hard labour; I will be available but my heart won't be... and it will show.

I want to look at availability as a question of liking and pleasure.

So availability is a real problem, but one that should act as a catalyst for us. True enough, availability is a matter of time which we may or may not have, but this is secondary; first of all there is a question of **freedom** that we should look at. Following on from this, I want to look at availability as a matter of **liking and pleasure** rather than distaste and displeasure, though on the basis of the choice, the "election" that St Ignatius writes of.

Finally, I would like to try and

look at availability in terms of two aspects of life that may seem contradictory: **faithfulness and mobility.**



**BEING AVAILABLE:
A QUESTION OF FREEDOM**

In the letter to the Galatians, St Paul does not say, "You were called to do this or that, or to give such service as will be asked of you." He says, "You were

called to freedom." It is only afterwards that he adds, "Serve one another, since the whole of the Law is summarised in a single command: love your neighbour as yourself." (Gal 5: 13-14) So, first of all there is freedom, and then service and the law of love. Not only do service and the law go together, but they also both depend on being free.

We would not necessarily agree with this view at first, since we tend to think of freedom as a matter of choice, a question of being free to say *yes* or *no* to this, that or the other.

Yet this is only a secondary freedom, a matter of means, as opposed to a primary freedom, the power to choose, before the choice itself. I am free to say *yes* or *no* to the offer of buying a car, but if I do not relate this choice to the fundamental question — *What is the meaning of my life? What do I want to do with it? What direction do I want to give it?* — then my choice won't be really free, as it will not be related to what is essential.

***What is the meaning of my life?
What direction do I want to give
it?***

If you see things only in terms of this secondary freedom, it would seem, for example, that Mary was not free to say *no* at the time of the Annunciation; she could only say *yes*. But surely, if she could only say *yes*, it was because she was the most free woman there has ever been, for she had put her life absolutely into the hands of her Creator and Lord, in a way that meant no turning back; and this did not prevent her from being clear about the matter of means, as is shown by her question, *how will this come about?*

So, there are two levels of freedom. The first, which is fundamental and influences the second, is the power to say *yes*: *yes* to the meaning of my life, to the deep and irresistible movement like a strong wind that pushes me forward to reach out towards life. The second level is the choice of the means which can best be used to achieve this goal.

On this basis, we could draw an initial conclusion, which brings us round to Ignatius. It is true that availability is shown by "a great heart and great generosity", but "towards my Creator and Lord", source of my life and my freedom, to whom my desire

reaches out. As far as means are concerned, though, availability for St Ignatius does not consist in "being ready for everything", contrary to what we sometimes think. It is rather the opposite that is true, and this is what he calls indifference: faced with a choice, the first thing he recommends is stopping - saying neither *yes* nor *no* - in order to consider my purpose, the fundamental direction of my life. That will enable me to choose freely between *yes* and *no*, one thing or another. Such will be the "election" of the free person.

DESIRE AND PLEASURE

The Christian Life Community brings together men and women of desire, that is, sisters and brothers who, despite all the failures in their lives, have oriented those lives towards God, our Creator and Lord, people who are disposed - or at least seek to be disposed - to "praise, reverence and serve God".

Desire, though, has to take concrete form, in a particular place and at a particular time in history; otherwise it is just pie in the sky, and nothing to do with reality. For instance, the desire

to bring a child into the world has to take shape in flesh, in society and in history, and this taking shape requires a free and responsible choice, with all the consequences that entails.

Thus, the "election", for St Ignatius, is desire coming down to the level of concrete choices, where my availability to God our Lord takes flesh, just as the Son of God took flesh in the world and in history.

We can now see that the expression we began with in the introduction actually misses the whole point of the "election".

In its place we have these points:

■ **My basic freedom** is the direction and the meaning I give to my life: It is one with my desire.

■ **My desire** yearns to take flesh in the things of real life, those things which are at the level of "means of achieving" my deep desire.

The election is the choice I must make, without there being any contradiction with the above points, between my basic freedom and my freedom of choice.

At the level of my basic freedom, it is obvious that desire and pleasure go together. It is impossible for me to direct my life towards an aim that I dislike. If I have oriented my life towards God, understanding that God is the source of that life, I can only find pleasure in treading that path. This is not to say that I wouldn't "deviate" from time to time, be it through slackness or stubbornness, but then my desire lets me know that though I may find a moment of pleasure in this deviation, I am well able to sense not being made for that, and I feel some displeasure that I call remorse, guilt, regret or contrition. My basic orientation must be a source of pleasure for me.

At the second level - that of means - it ought surely to be the same: ultimately, I will only be able to choose what pleases me. In reality, though, things are more complicated. Let's take the example of the desire to bring a child into the world, which means sleepless nights, less free time, more responsibilities, worries... in short, some unpleasant things, but things which are carried along in the flow of a desire fulfilled, and by the joy of bringing a child into the world.

Another example of particular relevance to us: if I have chosen the Christian Life Community as a means of fulfilling my desire to praise, reverence and serve God our Lord, there will be days when the demands of CLC (prayer, reflection, meetings, etc...) will seem heavy and unpleasant to me, but these displeasures will be carried away by a stronger current flowing from all the good that belonging to this group does me. Only if I found that it was no longer carrying me along would I have to conclude that I had made a wrong choice; then I would have to make a new choice out of fidelity to my basic orientation.

So, what *the election* should do for my availability at the service of the Lord is to give it a point of contact in the society where my service will actually be carried out. It is here that I have choices to make which will have to embody both my desire to serve and my joy in serving. Otherwise my service would be slavery.

LIVING IN FAITHFULNESS AND MOBILITY

At first sight, these two words seem to contradict each other. *Faithfulness* makes you think of

the solid, stable rock, unflinching loyalty and sworn faith, whilst *mobility* conjures up images of the "wings of the wind", of travel, movement and change.

How are we to reconcile them? How else but by aligning them with the two levels of freedom we have mentioned? Faithfulness would have to do with my basic freedom, the goal I strive towards, the basic orientation of my life. This faithfulness is not for chopping and changing; it is the basis of my life. Mobility would be linked with my freedom of choice, since the means I use to help me live according to my basic orientation are part of a life in which everything is moving and continually needs adapting, as time passes and circumstances change.

However, this way of looking at it does not take enough account of Christian reality. At the level of the orientation of my life, my faithfulness to God propels me into mobility; if I am available, at the disposal of my Creator and Lord, then I am, *ipso facto*, put into action. What is the point of having an aim in life, if I stay put,

History witnesses to the fact that faith implies going into action.

contemplating this goal, without getting on with attaining it?

History witnesses to the fact that faith implies going into action. Abraham is the first witness to this: "Go, leave your country..." Many others also set out on a journey: Moses in the Exodus, Paul on the roads and seaways of the Mediterranean, Ignatius of Loyola from Venice to Jerusalem, from Jerusalem to Paris, then to Rome... all in the name of faithfulness. This is the law of desire, that of the Son of God, when he says, "Here I am, I have come to do your will". This is why he defines himself only in relation to Another — the One who sent him.

It is in referring to the Son of God and to the great witnesses of the faith that Father Arrupe, dealing solely at the level of desire, defined the *available* person as one who wants to be **sent**:

■ Firstly this means *sent out of oneself*, or rather away from whatever leads one back to concentrating on one's own selfish comfort. St Ignatius insists on it in the Exercises: "Everyone ought to reflect that in all spiritual matters, the more one divests oneself of self-love, self-will, and self-interest, the more progress one will make"

(189). "Getting out of ourselves" is a continual effort because we are always tempted to revert to our selfishness. Faithfulness is a struggle and therefore a matter of constant mobility.

Meditation and prayer are a springboard for making us go out and seek God in all things.

■ Secondly it means *sent into the world*. This is not only a result of the desire to be incarnated. It is also a demand of the Spirit and, therefore, of spiritual life. This is a major point which cannot be emphasised enough, since we tend to think of spiritual life as belonging to the "inner realm". Of course, there is no denying the need for an inner life, of meditation and prayer, but to reduce spiritual life merely to this is to cripple it to the point of killing it altogether. Meditation and prayer are a springboard for making us go out and seek God in all things.

We need to clarify once and for all the meaning of the word *spiritual*. In Greek, spirit is *pneuma*; in English we have the word *pneumatic*. What does a pneumatic tyre actually do for a car or a bicycle? Basically, it helps the vehicle grip the road

surface and hold steady. You could say that the Holy Spirit does the same, not lifting us up and away from the real, but rather giving us a grip on it. 'The spiritual', and spiritual life, that is, life according to the Spirit, is that which unites inseparably *desiring God* and *serving God*, faithfulness and mobility.

Being "a community called to serve", became the explicit aim of the French Christian Life Community after its most recent congress. This means a community that goes out of itself and its "self-love, self-will and self-interest" to make its faith have an impact on the real world. A spiritual movement whose faith — not only at the individual level, but also collectively — has no impact on society, has clearly failed in its vocation. It is no longer spiritual. So, we are talking here about a huge task. We have to dedicate ourselves to it resolutely if we want to be men and women who are available, in other words, who want to be sent.

A spiritual movement whose faith has no impact on society has clearly failed in its vocation.

At the second level of freedom, the one where we have to make

concrete choices, where our faith is going to have its impact on society at every level, once again we find the apparent contradiction between faithfulness and mobility. Here, faithfulness is expressed in solidarity, within marriage, in the family, in a trade union, in one's professional involvement... and mobility is expressed by calls that come again and again to give us a jolt and move us into action. It is in the midst of all this that we have to make choices.

I remember being at a meeting where a mother declared, "the only mission I have is to bring up my children". Her children were at school, but she did not belong to the Parents' Association, nor did she help out with catechesis in her parish. I wonder if, in the name of that same mission of hers, it would not have been better for her to get involved in things beyond the immediate bounds of her family, in the interest of her own children and, at the same time, of others' children. That is what being available is all about! Thus, it is often in fact faithfulness to our better-understood loyalties which makes us — or should make us — more mobile. It is as much a question of knowing how to handle the mission as it is one of generosity.

It is also by listening to the priorities of the moment that we are able to hear the call to make a move. Admittedly, information given by the media is often excess information and tends to reinforce a feeling of helplessness in us, but I am thinking rather of the treasures that are often hidden in our encounters and meetings, be that either because an excessive modesty stands in the way of the help we could give each other, or because we content ourselves with listening to what somebody is saying about their commitments without questioning them — or ourselves — enough.

Many of us, wherever we may be, can make our contribution to the needs of the time.

The basic point we should recognise is that many of us, beginning from a very minor action, wherever we may be, and whatever means we may have, can make our contribution to the needs of the time — be that at the service of faith or in the struggle for justice. I am sure that this would gradually raise our awareness more than the media do, provided we listen in a way that is not passive, but raises questions for each one of us.

I say *raises questions* rather than makes us feel guilty or launches us into anything. It is simply a matter of answering the question raised in the Exercises, *What have I done for the Kingdom? What am I doing for Christ? What should I be doing for Christ?* Then comes the time of *the election*, when we will have to cope with:

■ the calls I hear that make me aware of needs, even if I know I won't be able to respond to all of them. One can see them as being like the numbers on a clock face.

■ the confirmation that my desire to serve corresponds to some precise call for which I feel an attraction, making me say, "I would have pleasure in responding to this call". In this way, to use the clock metaphor again, I feel that the hand of my heart is pointing to a particular number.

■ reflecting about the means I will use to go where the hand points, taking account of the consequences, so that the mobility to which I feel urged be in complete harmony with my basic loyalty. It is then that I will make my "election" in true freedom.

Jean-Claude Dhôtel SJ

What do you want *us* to do, Lord?

Pat Fitzpatrick is the Vice-President of the Christian Life Community of England & Wales. The following article appeared in 'Focus', their national newsletter, and we thought it would be useful for the World Community, to provoke an exchange of thoughts and experiences on the subject of common mission.

Our first mission in life is to let God love us. We are called to live through love in God's presence (Eph 1:4). This love spills out into the ordinary events of our daily lives and inspires us to act in love. CLC is part of that mission. Our Ignatian spirituality enables us to recognise God's call to work for the kingdom; to seek God in everything. "Each of us receives from God a call to make Christ and his saving action present to our surroundings. This personal apostolate is indispensable for extending the Gospel in a lasting and penetrating way among the great diversity of people, places and situations." (General Principles 8a)

So our response to mission is a personal one: to live simply, to be open, at whatever cost, within the range of our gifts and talents, to the needs around us.

CLC members are drawn to many areas of mission. One member of my group is working for the rights of the unborn child, two members are helping to promote awareness of the problems facing people who are struggling to exist in the Third World, another member spends time working with handicapped adults - different people, using different gifts and talents, inspired by God's love and supported by a spirituality that helps them to discern where God is calling them now.

Where does communal mission fit in?

Where does communal mission fit in? Some years ago, at our National Assembly in Leamington Spa, we in the CLC of England and Wales made a decision not to choose a common mission. We made that choice because we believed that each member should respond to God's call in his/her own way, and because we already had a common mission in our lay spirituality — something that we could share with others, through Open Door Retreats and Weeks of Guided Prayer, etc. Last year

Should we not be facing other urgent needs in the community around us?

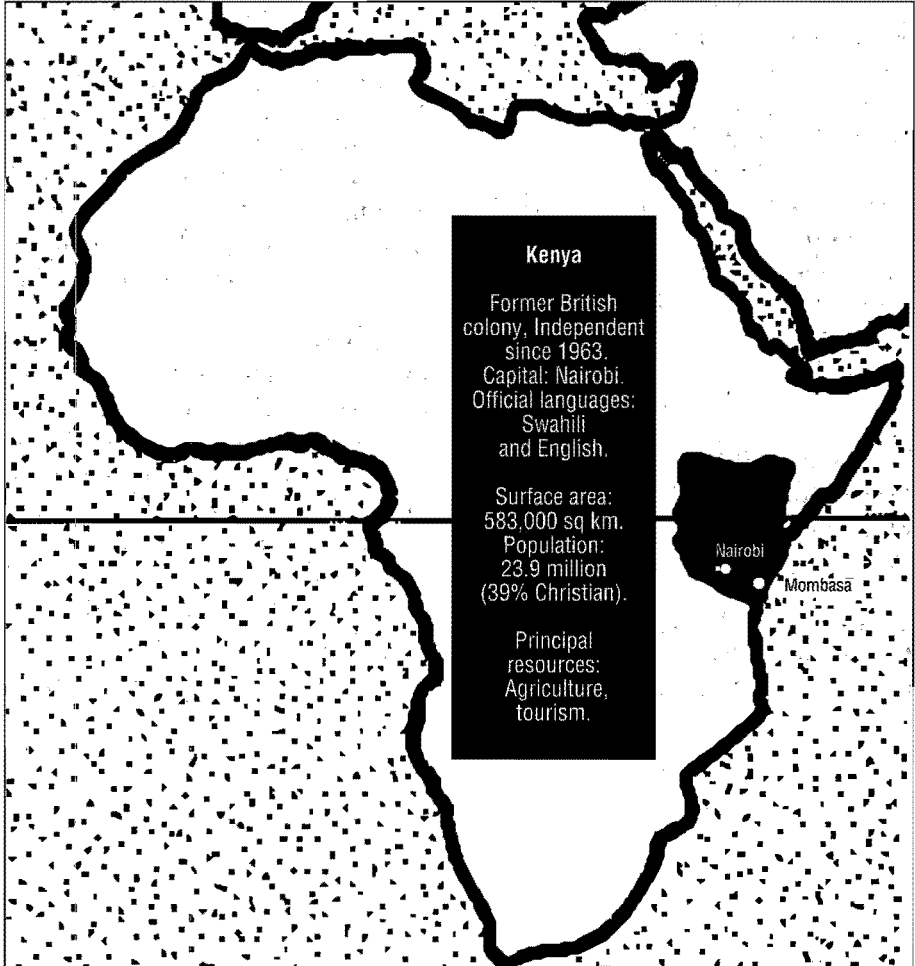
at our National Assembly in May, Fr Julián Elizalde, our World Chaplain (Ecclesiastical As-

sistant) asked the question, *Should this 'spiritual ministry' be the only common mission of CLC? Should we not be facing other urgent needs in the community around us and finding ways to address them? Should we?*

The General Principles challenge us to be sensitive to the signs of the times. Are there issues now in our society that demand our attention, that all members would feel able to respond to, or does the answer lie in the networks of people - already responding to their call of mission - coming together in communion? One thing I am sure of: if we let ourselves be filled with God's love, we will see the world through God's eyes, and action will be inevitable. As Fr Peter-Hans Kolvenbach SJ reminds us, "to seek the face of God in the heart of people is to discover in our lives and in our world the answer to our prayer: God, what do you want me to do?"

Pat Fitzpatrick

CLC-Kenya Taking Shape



As promised in the last issue of Progressio, a short report on Kenya, and how the young CLC groups are developing there, by Paul Mayeresa SJ. Paul is from Zimbabwe, where he was a member of CLC, and is now studying in Nairobi as a Jesuit scholastic.

Some three-and-a-half years ago, in August of 1989, a group of young men and women, recent university graduates, met at Mary Ward Centre on the outskirts of Nairobi. At the end of the weekend of prayer, sharing and relaxation, the group was given a presentation on CLC. Following this, one group was formed and, within a year, two more groups got together.

A year later, several members of a large parish-based women's service organisation began to ask one of their members how they could "get what you have". What she "had" was the transforming experience of making the Spiritual Exercises in daily life. These women were looking for "more". They began asking themselves such questions as: *What is our spiritual identity? How can we help each other grow through our daily experiences as Christians in today's world?* Gradually this group has come to continue its spiritual journey as Kenya's fourth CLC group.

Our fifth group gradually deve-

loped in Kisii, a town in the tea-growing region of western Kenya, under the guidance of a sister, who began several groups with scripture study and prayer and over time gathered together those who became interested in CLC as their way of life.

Kenya's sixth and seventh groups are less than a year old and so really are still pre-CLC. Like the original groups, they began from a weekend experience which introduced them to the CLC way of life. At the present moment there is great interest in CLC in Mombasa, the second city of Kenya, on the coast, and we expect to begin a group there early in 1993.

CLC in Kenya is composed of some sixty lay members who are supported by Sisters of Loreto, Missionary Sisters of Our Lady of Africa and Sisters of Mary Reparatrix along with Jesuit scholastics and priests. In order to ensure the integral development of CLC in Kenya, a Steering Committee was formed at the outset. Originally it was composed only of religious, but



Blessing of a new residential block at the Mary Ward Centre

now it has four lay members and four religious. We envision that it will be replaced by an ExCo within a year or two.

In addition to the fortnightly meetings of each group, formation of members has occurred largely through formation weekends which have been held twice yearly. Eight members have been formed by making the Spiritual Exercises in daily life, and two are currently engaged in this process. Until now the community apostolic involvement has taken the form of *ad hoc* projects such as an extensive report on the *Lineamenta* (one of the preparatory stages) for the Synod of African Bishops, and responses to particular social problems. In November, CLC Kenya completed a process of

communal discernment on community mission, which extended over five months, with the decision to focus on youth. This commitment has two thrusts: marginalised youth and social and religious growth. At present, we are looking for confirmation of this discernment as we begin to implement it with small projects.

We were enriched by the visit of the Ecclesiastical Vice-Assistant and the Executive Secretary of the World Community in November, and we look forward to additional contact with CLC outside Kenya, especially through the coming International Formation Encounter, as we continue our journey in the Lord.

Paul Mayeresa SJ

UNITED NATIONS: Our representation at the UN was augmented in January by the appointment of a representative in Vienna to the Conference of Non-Governmental Organisations. Dr Christian Kuhn, a long-committed CLC member who already has UN experience, is doing this service for the World Community. With the International Year of the Family ahead of us in 1994, our presence in Vienna is most important.

CHILE is looking back on a very busy time with many formation courses and projects running in different parts of the country. In 1992, fifty CLCers had the opportunity of being formed as group guides, and in January of this year there was a further course with twenty participants. Another new venture was started in January: formation courses for laypeople in spiritual guidance.

CROATIA: CLC in this war-torn country is growing. They write: We are delighted to tell you that we have two new CLC groups. Our CLC groups now number fifty people. We assume that you are informed about the war situation in the Republic of

Croatia and in Bosnia and Herzegovina, so we will briefly explain what is happening to our people. The number of people killed, injured or disappeared, of prisoners in concentration camps, of destroyed homes, churches and factories can now be counted in hundreds of thousands. There are 800,000 refugees in Croatia. We, the CLC groups, feel that we have a lot to do, and we take care of about a hundred of them. Many of them don't even have the essentials of life: a place to live and bread to eat. We believe that with your support and solidarity we can help some of them, so we appeal to you for love, and to help those in difficulty.

ENGLAND & WALES: Last November, the Regional Assemblies, held annually in each of the three CLC regions in England and Wales, all focussed on the General Principles and the "hallmarks" of CLC, using *Progressio* supplement n°14 (*God Works Like That*) and a variety of specially designed prayer sheets and handouts. The assemblies were very fruitful and led to some deep reflection and sharing. The England & Wales

Community would be pleased to exchange experiences and materials to do with reflecting on the GPs with other groups in the World Community. Any interested group should write to CLC, 120 West Heath Road, London NW3 7TY.

ITALY: From 21st to 23rd January, some fifty Jesuits from all over Italy met at Villa Cavalletti, near Rome, to work out a common pastoral programme for youth. The Jesuits attending the workshop came from MEG (*Movimento Eucaristico Giovanile*), CLC and *Lega Missionaria*. They are formulating a common *vision* and a common *itinerary* that will foster unity and mobility among the ecclesiastical assistants whilst respecting the identity and creativity of each movement. Fr Gian Giacomo Rotelli, the Italian Provincial, stressed in his concluding talk the importance of the endeavour, and asked MEG and CLC to work together, with MEG having responsibility for the younger people, and CLC the task of bringing young, committed Christians into adult and professional life.

MALTA: This small island, rich in history and beauty, in the middle of the Mediterranean, with fewer than half a million

inhabitants, has more than twenty CLC communities and close to three hundred members. On 6th and 7th November, CLC-Malta held its National Assembly. Among those present was Julián Elizalde SJ from the World Secretariat. CLC-Malta is young and full of vitality. Living in a prosperous society, with the problems and capabilities of modern Europe, CLC-Malta are trying to live their Christian vocation with authenticity and commitment, in their individual and family lives as well as in the social environment.

SIBERIA/GERMANY: A group of five German CLCers took up the invitation of Bishop Werth of Novosibirsk and spent a few weeks there in a Roman Catholic parish. The hunger for spiritual input is very great in this country. The transition from communism has left them having to cope not only with a completely broken-down economy, but also a devastated natural environment, poisoned social relationships and an effective spiritual vacuum. In this situation, the sects have an easy harvest. What is needed there is people willing to live with them, teaching catechism.

WORLD SECRETARIAT: With the year just started there have

been limited numbers of visitors, but some prominent people like:

◆ Fr Patrick O'Sullivan SJ, from Australia, known to many of us from his time as the Eccl. Vice-Assistant to the World Community from 1980-86. We were very happy to have the chance to talk with him and learn through his experience.

◆ Robert Hanley from Sydney, also an Australian CLC member, and a teacher at a Jesuit high school in Sydney, dropped into the office. He was attending a course on Ignatian spirituality in Rome.

◆ Another pleasant surprise was the visit of CLCers from Ontario, in English-speaking Canada, who came after a visit to the Holy Land. They were: Susan Tomerson and Fr J.P. Harrigan SJ and also, from Toronto, Walter and Gerri Dorsey and Chris and Ian Rodrigues. Ian and his wife Chris have sold their house and given up their jobs in order to answer a call from their Bishop for volunteers to go to Grenada in the Caribbean and work in a retreat house.



BULLETIN "JESUITS IN CLC":
As you may know, the World Secretariat is also the home of the Jesuit Secretariat for CLC, which is headed by Julián Elizalde SJ. For some time, a need has been felt there for a forum for information and exchange aimed specifically at Jesuits, so that they become better informed and more involved with our endeavours and needs. This January, the first issue of *Jesuits in CLC* materialised, as a platform for dialogue, information and formation for Jesuits. The bulletin is open and would welcome contributions from CLCers who want to address suggestions, needs, questions, etc. to Jesuits.

